MILLENNIAL STAR

The Monthly Magazine on MORMONISM

Vol. 109, No. 1 January, 1947

THE NEW YEAR

Come let us anew our journey pursue
Roll round with the year,
And never stand still
Till the Master appear.

AS we close the book of the year that has passed, and "hail the bright new year," let us go forward enlightened by the experiences of the past.

With hope once more dwelling in the hearts of free men everywhere, the bells of the New Year will ring once again this year to assure humanity that in the coming year mankind will rise from the heartbreak of preceding years to a clear vision of his boundless horizon—if man will learn to live with man in comradeship and affection.

THE COVER

THE new background of the "Millennial Star" cover was specially designed by Mr. John Bullock, 113 Fleet Street, London, E.C.4.

Brother Bullock is an active member of the St. Albans Branch.

★ THE LATTER-DAY SAINT'S ★

MILLENNIAL STAR

107th Year | JANUARY 1947 | Vol. 109 No. 1

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year, 2s. per quarter. Single copies 8d. each.

EDITOR
Selvoy J. Boyer

Associate Editor
Horace E. Heyes

149 Nightingale Lane, London, S.W.12. Telephone: Battersea 4510

CONTENTS :

	Page
Greetings—First Presidency - - - -	2
My Redeemer Lives Eternally Spencer W. Kimball	4
It is Better to Plant Grass than Scrap Weeds Marvin O. Ashton	6
Welfare Work in the Mission Wallace G. Bennett	8
Elder Observes Mission-Wide Progress W. Robert Callister	10
Sowing the Seeds—Nancy Tenney - - -	11
Escapism—Clifford Hartley - - - -	12
Au Revoir—George H. and Ethel Bailey -	13
Journalist Discloses Views on Mormons Vivian Meik	14
Editorial—Priesthood of Church Called Upon to Sustain Authorities - - - -	16
World Church News - - - - -	18
The Church in Europe - - - - -	19
British Mission - - - - - -	20
Are You Willing to be Taught ? Robert K. Bernston	24
Newcastle District Branches Re-Open - -	25
Archives of Britain—David Ensign Gardner -	30

GREETINGS OF THE

FIRST PRESIDENCY
of the
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

ONCE again "the inaudible and noiseless foot of Time" marks the passing of another year. Once again we approach the most important of all celebrations—the anniversary of the birth of the Babe of Bethlehem, which connotes, as does no other event in all history, Peace and Good Will.

Looking in retroscept over the last twelve months, members of the Church have good cause for gratitude for progress made and success achieved. Membership has increased—seven new stakes and fifty-two new wards have been organized—prospects are brighter for building materials for much-needed chapels—necessary finances are available for the erection of such edifices, also for Temple work, for all phases of Welfare work, for Church schools, for the furthering of Priesthood and Auxiliary activity, and for the promulgation of the Gospel at home and abroad. Of the thirty-eight missions organized before the war, thirty-six are now functioning, and appointments are under advisement for the opening of the other two, and the establishing also of two new missions as soon as conditions are more propitious. Evidences of undaunted faith in the Restored Gospel, and of increased spirituality are manifest by individuals and organizations in all parts of the Church—in the Americas, in Europe, and in the Islands of the Pacific.

True, the enemy of all righteousness is also active. Whenever he discovers a weakness in the ranks of the faithful, he strikes and strikes hard, but his attacks are becoming more and more impotent.

Glancing at the world in general, we see peoples in war-torn nations destitute, discouraged, distracted and yearning for peace. Common people everywhere are sick of war. Twice in a generation the cruelties, the beastliness of war has sickened the heart of the civilized world. Even though we think we know the causes, and the supposedly justifications of these world-wide holocausts, the fact that they have occurred in the centre of so-called Christian lands has caused millions to lose faith in the nearness of the Millennium, and shattered confidence in their fellow men. There is

a general feeling among the masses that something is wrong in the politics of the world and in the social and industrial relations of men, that war is not the solution of existing problems. Undoubtedly, there are today more people in the world than ever before who are ready to heed the admonition of the Lord given through the Prophet Joseph Smith—"Renounce War and Proclaim Peace." The futility of war as a remedial factor of social and politicals ills is becoming more and more apparent. It is timely, therefore, while the recent spread of barbarism and violence over Europe and the Orient is still shocking the sensibilities of humanity, for the nations to seek as never before ways and means of renouncing war forever.

The nineteenth century was marked by a decline in faith in God, and an increased faith in science. The accomplishments of science seem to be limitless. In many ways it has made life more comfortable and beautiful, but it has also made life hideous. Though it brings into our homes the music of the spheres, at the same time it slays defenceless women and children indiscriminately. Manifestly, it cannot save mankind from wars, but it can annihilate the human race. The promise of science for human benefits, and particularly as an assurance of peace, is now questioned.

Faith in God is the first essential to peace. It is folly for the United Nations now seeking ways and means to permenent peace to exclude the idea of God from their deliberations. Only through an acknowledgement of the Divine Being as Father can the sense of human brotherhood have potency. Only thus can life have purpose, and humanity as a whole live in peace.

With faith in God must be associated the realization that peace springs from the individual heart. "He that will love life and see good days. . . . let him eschew evil, and do good; let him seek peace and ensue it." Jesus taught that "a man's duties to himself and to his fellow men are indissolubly connected." His ideal was to have each indivual imbued with faith in God, with a desire to live uprightly, and to deal justly with his fellow men; then a thousand, ten thousand such individuals grouped together would constitute a community of worshipful, peace-loving human beings. A thousand such communities would make a nation; and a hundred such nations, a world !

Peace, therefore, is an individual acqusition, a family duty, a community attainment, a national possibility, a world conquest.

The Church of Jesus Christ of Latter-day Saints is in the world to establish peace among mankind. Though brute power, greed and lust are today, as in the past, dominant forces in civilization, yet followers of the Prince of Peace must not despair; for in the fulfilment of God's purposes "Peace, unweaponed, conquers all."

Approximately three thousand missionaries—many of them but recently discharged from the military forces of their country—are now contributing their time, ability, and means to the promulgating of peace. Two hundred thousand men and boys who have been ordained to the Priesthood are enlisted in the same great cause. Members of the Church everywhere, in every land and clime where the message of the Restored Gospel has been accepted, are under obligation to live at peace with their families, their neighbours, and mankind, that through their daily acts, they will demonstrate to the world that they accept in reality the Message of the Angels: "Glory to God in the highest, and on earth peace, good will toward men."

With this Christmas Greeting, we send our sincere prayer that peace and the blessings of the Lord that follow may abide in the hearts and homes of members of the Church everywhere, and of honest men and women the world over.

GEORGE ALBERT SMITH,
J. REUBEN CLARK, Jr.,
DAVID O. McKAY,
The First Presidency.

"MY REDEEMER LIVES ETERNALLY.."

By
Elder Spencer W. Kimball
Of the Council of the Twelve

"AND I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2: 1-2)

Today I wish to bear witness of Jesus The Christ.

I read recently in a local paper of a pastor of a church in Illinois, who said that he felt the same reverence for Santa Claus that he did for Jesus Christ:

"I consider both of them to be folk-tales," he said, "but in different categories."

He finds one difference, however; he does not question the fact that "a man named Jesus" did exist, and he regards Santa Claus as a "figure of the imagination."

In the "Time" Magazine in a recent issue, a noted Professor Emeritus in one of the largest universities, was quoted at length on his rationalizing. To Jesus of Nazareth he gives human warmth; a great capacity for love; unusual understanding. He calls him a great humanist, a great teacher, a great dramatist. As a typical rationalization, he explains that Lazarus was not dead, but was merely "brought 'back to health' by Jesus, the power of mind and learning, and by the 'therapy of his own abundant vitality!'"

I want to bear testimony today that Jesus is not only a great teacher, a great humanist, and a great dramatist, but is in very deed, the Son of the Living God, the Creator, the Redeemer of the world, the Saviour of mankind. I want to further testify that He not only lived in the Meridian of Time for approximately 33 years, but that He lived eternities before this, and will live eternities beyond it.

He first comes into our knowledge in the pre-existent state, when, with a host of spirits, He stood before His Father in solemn assembly.

"In the beginning was the Word, and the Word with with God, and the Word was God, and the same was in the beginning with God." (John 1: 1-4)

The vision of this primaeval gathering is recorded as follows:

> **"Now the Lord has shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers, for he stood among those that were spirits, and he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3: 22-25)**

And one of the number proffered to go down to the earth and by compulsion save all men, but another "like unto God" came forward with a plan of free agency by which the plan of

redemption and exaltation would be offered by Him to the people of the earth. And this latter plan, proposed by Jehovah, or Jesus Christ, was accepted.

The time finally came when the earth was to be created.

And Jesus the Christ, created the earth and gave it light and established upon it the plant and animal life, and finally man, created in His image.

Generations later the Redeemer came again to the earth to visit His choice servant and mighty leader, Enoch, who because of his righteousness, was permitted to hear the voice of Jehovah. Enoch bowed himself to the earth before the Lord, and spake:

"—I stood upon the mount, I beheld the heavens open and I was clothed upon with glory. And I saw the Lord and he stood before my face and he talked with me, even as a man talketh one with another, face to face." (Moses 7)

The transgressions of the people of Enoch's generation continued unabated, for Noah comes forth to continue throughout the long years of his ministry, a vigorous warning and preachment against the sins of the world, which had become ripe in iniquity.

Again at the time of the Tower of Babel, the Lord Jesus came to earth when the Jaredites prepared to cross the ocean for the promised land, now known as America, they went into the mountains and "did molten out of the rock, sixteen small stones (Ether 3: 1) and the prophet entreated the Lord to touch these stones that they might shine forth in the darkness of the enclosed vessels to give light while they crossed the sea.

Some centuries later in what is known as the first year of the Christian era, the people on the American continent were watching for fulfilment of prophecy and for the signs of the coming of the Messiah. The wicked ones figured that the day had passed, but Nephi, being greatly concerned, prayed devoutly unto the Lord all day,

Elder Spencer W. Kimball

at the end of which there came to him the voice of the Lord, saying:

"Lift up your head and be of good cheer; for behold the time is at hand, and on this night shall the sign be given, and on the morrow come I unto the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets." (3 Nephi 1)

And that night the darkness did not come, and two days and a night were as one day, and the righteous people knew that that day would see the birth of the Saviour of the world. A new star appeared as further evidence that the Christ was born.

"And the Word was made flesh and dwelt among us."

And far across the ocean in the Land of Judea, that same star shone forth and led the three wise men from the East to a stable out of Bethlehem. Here they found a "babe wrapped in swaddling clothes and lying in a manger." (Matt. 1: 18-21) Mary had become the mother of the Son of God. The shepherds called and paid homage, the angels sang hosannas, and the Saviour was born into mortality, into his flesh and blood tabernacle. And—"His name was called Jesus—" (Luke 2: 21)

The mortal life of Jesus Christ is

—continued on page 26

"IT IS BETTER TO PLANT GRASS THAN SCRAP WEEDS"

FOLLOWING in the full text of the final conference address of Bishop Marvin O. Ashton of the Presiding Bishopric. Bishop Ashton gave this address on Sunday afternoon, October 6th, and died during that night at his home from a heart attack.

●

I CAN truthfully say that I have been to no conference that I have appreciated and been more inspired with than the conference I am now in. All that I regret it that I didn't know ahead of time that I would be left this late so I could appreciate it that much more. If I had my way I should stand before you people, thank the Lord for my blessings (and I mean that. I never was more grateful in my life), I'd do that and then I'd compliment you people for the fine things you are doing, and sit down. I'm sure when you compliment people you are on the safe side of things. Someone has said, once upon a time there was someone who wouldn't listen to compliments. He was deaf.

I am mindful of the way we who visit you people in the different stakes are treated. I'm not only thinking of the presidents of stakes and the counsellors, but of your wives and the courtesies you extend us. All I regret is that we don't have enough chances to reciprocate the way we'd like to. We haven't time or opportunity, but we appreciate it very much. We appreciate the fine things you are doing. We are not unmindful of them.

When I hear President McKay make the observations that he does, and did this morning, on delinquency, truth hurts us, but we might as well face it. As I think of those observations, I can't help but think of the observations of Mark E. Petersen about these dark amusement halls, and, of course, I can't help but think of some of the amusements halls that should be there but are not, because of the inactivity of some people.

I live on the corner. On one street, the main street, I have pavement, or lawn I should say, out between the trees. It's parked. I don't have any trouble at all. On the other side the street is not kept so well. Up until a few years ago I took most of my time when it came to cleaning up the yard, in knocking over weeds. I found that it was much better to plant grass than eternally scrap weeds. I think there is some philosophy in that.

If we'd stop trying to kill some weeds and plant more grass, we'd have less trouble with our young people. Someone has said that education is a lot like eating. You can't tell if what you eat goes to muscle and brawn, but you can tell what causes your stomach trouble. It's down in the sweets. It's down in your amusements. There is where your trouble is. It's down in your sweets, down in your amusements.

We are not going to take care of this youth problem until we go with them more that we are. There are some people, I'm not guessing, I know what I'm talking about, that have a thousand cattle and a thousand hills, and if you'd ask them for a thousand dollars they'd get nervous prostration, and those same people would hammer the stand and remind us where those young people are going. As far as they are concerned they would just as soon these young folks would go that place, you know where I mean. As far as those men are concerned, those young people could go there and they wouldn't have a return ticket.

If we would spend more time in going with young people we would have less trouble, and if you think I am not

mindful of what is being done as far as going with young people is concerned in this Church, you are mistaken. I see a train roll into the Bamberger station loaded with people, mostly young, on an excursion and properly chaperoned and guided—and those little excursions have happened the last year, one right after the other —temple-going with the young people, showing them a good time. Those are the things we have got to do.

One president of the stake came to us the day before yesterday and "We're arranging for a thousand young people to come here in 1947. Will you co-operate?" Of course we will to the fullest extent of the law. We'll have less trouble if we would just go with them and thank the Lord for the fine presidents of stakes that are taking that philosophy and are going with them. It's easy enough to say they are going to that place, and it's a different thing to try to keep them away by going with them. I think we should take this thing just as seriously as we possibly can.

This singing in this congregation is an example of what we ought to be thankful for—the singing mothers in the first day's conference and then those young people who came from Richfield.

A lot of fine people are going to this place we are talking about, but there are thousands of them we are taking care of through the fine co-operation of the people of this Church. This work that Lorenzo Mitchell has been doing about the youth, the boys in this Church, and the time it takes, is but an example of what is being accomplished.

May I just shift gears a little bit and mention another side of things. Do we think of that loyal, patient, sacrificing fellow or wife or family that is in every ward doing their duty and living their reigion? Some time ago I went to a stake conference and in the afternoon I noticed a little lady climbing up the steps the best she could. My hand automatically went to her arm to give her a little lift.

When I got to the top the president of the stake said, "Do you know who you walked up the steps with?"

I said, "No, tell me?" He said, "The mother of 16 children, eight of her own and eight of the good lady who died, whose place she took. They had 80 acres of land. When everybody else had automobiles they had a horse and buggy, but they pulled all those boys into the mission field and all those children into college from those 80 acres."

Let's not forget those people. We have responsibility, but we're not worth very much without the devotion and stability of people like this good lady that I am talking about.

Hyrum Jensen on Highland Drive and Twenty-seventh South has put a double roof over a little adobe house down there, the home of Mary Smith, the little lady who, at the death of her patriarch husband, took her little family under her wing and on her own initiative went through life facing the obstacles that she had in taking care of those children. That double roof over that little adobe house is a shrine and it should be.

Let's not forget those kind of people. They are the sinew and muscle of this Church, and without them we wouldn't be worth ten cents. Let's not forget it. I ask you Mr. Bishop, and you Mr. Stake President, and you Mr. Officer of the Ward, wherever you are, are you mindful of these people. Are you playing to others with wealth or do you keep in mind eternally that the most important thing you can do is to everlastingly pay courtesy and tribute to people who have given their lives for the Church.

If you don't mind I am going to relate a story that probably I have told before to some of you, and if you'll act like you have never heard it before, I'd certainly appreciate it.

—continued on page 28

WELFARE WORK IN THE MISSION

By Elder Wallace G. Bennett

THE distribution of 1,345 articles of clothing between May 1st and November 30th, 1946, throughout the British Mission, marks the introduction of the British Saints to the Welfare Programme of the Church.

Urging members needing used clothing for the winter to get their requests in immediately, President Selvoy J. Boyer revealed that several hundred items of clothing are still on hand. **"I hope the items are not around here by Spring when the members won't need them as badly as they do now,"** the President remarked.

Reviewing the proper procedure to be followed in obtaining clothing, President Boyer emphasized that the object of the programme is to provide for those who are really in need. First step in obtaining clothing is an interview with the Branch President. All descriptive information of the article needed should be disclosed, including the age, sex, and size in length and width of the person applying. The welfare clothing order, having been approved by the Branch President and the Branch Relief Society President, is forwarded directly to the Mission Office.

Orders are filled and sent out within two or three days after being received. After the filled order has been sent, the Branch President is notified in order that he and the Relief Society President may make a personal call to make sure the items are of use.

Clothing being distributed here was gathered, packed and sent by Latter-day Saint Church organizations in Canada. Until November 30th, 2,214 items had been received. This total included articles for ladies, girls, men, boys, children, and infants. Most of the articles arrived in late October.

Two weeks were required to prepare a room at Mission Headquarters for shipping articles; to arrange the goods, sort them, and organize the distribution programme. An exact count of all items received, distributed, and on hand has been kept under the direction of Sister Boyer. As Mission Relief Society President she has had direct charge of the programme.

Sister Boyer disclosed that infants' layettes were the only item of which a good supply still exists. Other articles are left in odd sizes. Most difficult to supply have been children's clothing and children's shoes. Snowsuits, though not common in Britain, have made several recipients happy.

Commenting on the Welfare Programme here, President Boyer encouraged members to grow gardens. He repeated a point he has carefully investigated—that there are no legal objections to members storing food for their own use. Knitting and sewing projects among the women came in for praise as well.

Since its organization the Church has been interested in the temporal as well as the spiritual welfare of the members. The prophet Joseph Smith was given several revelations concerning the organization of bishops' storehouses and the necessity of looking out for the poor in the Church. In Section 78 of the Doctrine and Covenants, the Lord says, "For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion.

Throughout the western migrations and the development of western America, the Saints have endeavoured to be a self-sufficient group, looking out for the needs of each other. The Church's first auxiliary, the Relief Society, was organized for the purpose

President and Sister Boyer, assisted by Sister Hawkes, President of the North London Branch Relief Society, packing Welfare parcels ready for despatching to the Saints

of systematically aiding the less fortunate.

The contemporary phase of this traditional Mormon programme was organized in April, 1936. Its aim from the start has been to help people to help themselves. Providing for the physical needs, though vital, was not as important to Church leaders as rehabilitating the members.

The organization for the Welfare Programme existed in the priesthood quorums and auxiliaries of the Church. The basic unit, the priesthood quorum, is, as always, the core of the brotherhood found in the Church of Jesus Christ. The general welfare committee, working through organisations of quorum units, have organized extensive farming projects, mines, factories, canneries, warehouses and grain elevators. The huge grain elevator on Welfare Square in Salt Lake City was constructed entirely by voluntary labour.

Many missions with far fewer members than in organized stakes, have made notable contributions to the programme. The Macon, Georgia Branch, recently received favourable publicity for its part in the programme of the Southern States Mission.

Few could see the need for the programme at the time of its inception in 1936. The United States Government urged farmers to kill hogs, etc. The results of inspired planning are beginning to become evident to all who observe the times. The manner in which the Church is looking after its members throughout war-torn Europe as well as in Britain is amazing to many. Elder Richard Ranglack, former Acting President of the East German Mission, is not the first to remark that the Welfare Programme is the finest relief programme in the world today.

The Welfare programme is another evidence that the leaders of the Church are inspired men. Co-operation by all British Saints in welfare projects instituted here will bring a fuller understanding of the Gospel of Jesus Christ.

ELDER OBSERVES— MISSION WIDE PROGRESS

By Elder W. R. Callister

Mission Recorder

A NEW financial procedure which has been approved by the General Authorities of the Church has been inaugurated here in Great Britain. I have recently had the privilege of visiting all of the districts of the British Mission in connections with instructions that pertains to the transition to this new procedure.

It is my opinion, after many discussions with the district presidents, missionaries and members throughout the Mission, that the Church in Great Britain is experiencing a spiritual rejuvenation. The number in attendance of all meetings is taking a sharp and steady rise; the number of auxiliary organizations is constantly increasing; and enthusiasm over Church activities is mounting daily.

Many new branches are being reopened. North London, Carlisle, and Gateshead Branches have already begun to function. Plans are being set up for the opening of West London, Catford, Yarmouth, Thurlton, Hyde, Leeds, Batley, Clayton and several others. The old principle of "divide and multiply" is working well, and as a result the total active Church membership is increasing rapidly. Every meeting I attended—both financial and religious—was filled with a spirit of determination and eagerness to carry on the work of the Lord.

One of the high-lights of my journey was a Saturday night cottage meeting held at the home of one of the members at Barnsley, in the Sheffield District, at which there were 37 people in attendance. One hour was devoted to religious topics and testimonies. Then a social in the form of a bonfire, fireworks, community singing, and refreshments, was enjoyed by all. I hope this is a precedent of similar cottage meetings throughout the Mission. I can think of no better way to build one's testimony in the gospel and strengthen one's bonds of love and friendship with his fellow men.

Throughout the Mission, sparks of activity are glowing. In Lowestoft, almost every Church organization has aspirations of a pageant to be presented in the near future. Plays, concerts, and dances are being planned from Glasgow to London. The Boy Scout Troops in the Church are expanding rapidly. Several additional troops are expected to be organized soon.

Many improvements and changes in the chapels and meeting houses are being effected to meet the new conditions. The Bradford Branch Chapel has recently undergone a complete renovation. It is now one of the most attractive chapels in the British Mission. Hull Branch is making constant improvements on the chapel.

The outlook for the future of the British Mission is extremely encouraging. The 60 missionaries now in the Field are receiving a relatively good reception from the outside world. They will soon be bolstered by 40 more missionaries to arrive in the British Isles in the near future.

I know I will always consider it one of the greatest privileges of my life to have travelled over this great country and see the Church in action from city to city. It has been an experience I shall always remember. I do sincerely hope and pray that this upward trend of religious activity in the Church here in Great Britain will continue. We all have many blessings in store for us if we will only keep the commandments of the Lord and offer our services freely in this work here upon the earth. I do pray that we will all double and re-double our efforts in furthering the work of the Lord and that the Church will grow and prosper here in the British Isles.

SOWING THE SEEDS

IT was a cold, rather miserable sort of day. We had been tracting and were walking on in silence, each occupied with her own thoughts—when, quite suddenly, or so it seemed to me in my reverie, a voice broke the quiet stillness of the lane, and 'ere I knew what was happening my companion had answered and the voice was lost—but only to return, in a second, in a hustle, peculiar to that person—and I recognised a lady to whom we had been introduced the previous day.

We had been invited to offer prayers at a Congregational Intercession Service and we learned now, that after leaving, we had been discussed not a little and the people had finally decided they would like to have "those two Mormon Missionaries," hence this sudden unexpected halt and request.

Imagine our joy when this good lady concluded, ". . . so would you mind taking the service for us, a week on Wednesday?"

She was really thrilled when we agreed, but not half so pleased as we were. I felt like hugging my companion right there—but remembered I was a missionary and such conduct in the lanes of a small English town would be very unbecoming.

Wednesday, the 4th of December, Sister Edith Mullinger, my companion; Sister Welch, one of the local sisters; and I went forth, in faith, to the Congregational Church, Eastwood. We remembered what President Boyer had said, "Give it to them!" and did we give them Mormonism. Lest we should not have another invitation, we did.

Sister Mullinger spoke of our conception of the Godhead and the vision of Joseph Smith, we both spoke of the fulfilled prophecies resulting in the restoration of the Latter-day Gospel, we gave them the answers to Life three great questions, thereby introducing the Plan of Salvation, and that rich Spirit which is so prevalent in our own services was included when we sang, in trio, "Oh my Father."

As we were about to leave, the chairman thanked us for our visit. To our surprise he invited us again, but he added, "We cannot agree with all you say."

As we lay down that night we wondered if any had been touched by our message. But we were comforted by the thought that seeds had been sown, when or where they would grow we knew not. We had fulfilled our duty. "Therefore, oh ye that embark in the service of God, see that ye serve Him with all your might, that ye may stand blameless before Him at the last day."

—SISTER NANCY TENNEY

ESCAPISM

By Clifford Hartley
Wigan Branch

TODAY more than ever there is a noticeable trend among the peoples of the earth to escape from the trials and realities of life. As the post war era is not quite as exciting as the actual period of the war itself, many of our young people are finding life not the ideal state they would like it to be.

In an effort to recapture the condition of semi-suspense, they are seeking those pleasures in life which have only one ending. That is spiritual, and in many cases physical, destruction.

One of the easy avenues of escape is offered by the present-day cinema. Many find it pleasant to dream themselves into the position of the hero, heroine, or villian. They attempt to satisfy a desire which, if guided aright, would help them to put those dreams into real life and would give them action which in itself would provide that zest to life which they are seeking.

Ordinarily the persons who thus waste their time are those who have neither a full knowledge of what life is meant for, nor an understanding of what is to follow hereafter. In their ignorance they fulfil a prophecy utterred many years ago, "That men would run too and fro in the earth, and their hearts would fail them because of fear."

Does this apply to you? Or are you doing your part to instill confidence into those around you by your living, and by your conversation? Or do you stand idly by and hear your fellows talk about today's happenings, listening to their comments of, "We don't know what the world is coming to," and just letting it go? Surely, having been privileged to receive the Gospel in these days, you sense the great responsibility that is yours in helping to shape the future of the world..

Why stand and listen to the idle and wishful thinking of your fellowmen without making any effort to put him right? To be told to mind your own business is sometimes a compliment to your persistence. It may lead to a further question as to where you get your ideas. Don't be one of the "broad minded" ones who is willing to take anything life offers for nothing. In an effort to get something for nothing, such a person could be led by every plausible tongue that speaks a new form of escapism.

In the past the old story of the majority must be right, held a certain amount of power. That such has been proven to be an old and false maxim, is evidenced by the existence of Christ's Church today.

Amusement, as necessary now as it always has been, should not be the type of amusement that is being pursued in almost every town in this country. Amusement that leads to financial, moral and spiritual destruction should be avoided by all true Latter-day Saints.

Dog racing, horse racing, bowling darts, and even dominoes have been and are still being used as means of gambling; a poor substitute for the war days when men gambled for life itself.

Motion pictures are being rightly blamed for the increase in juvenile delinquency. None should disagree who will pause and reflect upon the type of picture that has been all too prevalent these last few years. Fortunately there are people in the world who share our view as to the fitness of the screen in its task of education. They have made themselves heard at various times, but their numbers are too few in comparison with those who travel life's highway in ignorance of their ultimate destination.

To see drunkenness portrayed on the screen; and to see the idols of the world never without a cigarette between their lips, is indeed a crying condemnation upon the spiritual leaders of the world. They who have

—continued on page 29

AU REVOIR

TO OUR beloved brethren and sisters throughout the British Mission,

On the eve of our departure for the Land of Zion, we wish to extend to all a message of love and greeting and to assure you that we shall ever carry with us the memory of the many happy associations which we have had with you.

To say good-bye to "This England, this green and pleasant land," is no mean thing, and to pull up the roots of our fifty years is a task which must leave its mark hidden in our breasts.

Our going to Zion is not a quest for the material things of life, but rather a reaching after the things that endure and have eternal value in their nature, yea the treasures of the House of the Lord—the sealing blessings of the gospel—these comprise the wealth that we seek.

To you who remain we would say, rejoice that the Lord is again sending His servants to labour with you and to strengthen you in your noble efforts to build up the Kingdom of God in this land, for if our beloved England needs any one thing more than another, it is the saving message of the Gospel of Jesus Christ as restored through the Prophet Joseph Smith.

Your conduct and exemplary living as members of the Church of Jesus Christ, demonstrating the refining influences which accrue in individual lives when the gospel principals are applied, will do more to impregnate the souls of others with the light of the gospel than any spoken word.

The critical hour in which we live with its unprecendented problems and complications, is the outcome of man's unwillingness to take hold of the extended arm of the Lord, and just as long as man refuses to accept heavenly guidance and direction, his difficulties will increase.

With deep and abiding faith in the word of God as revealed through Joseph Smith we commend to all the divine injunction, "Keep the commandments," for therein lies salvation and eternal life. The Lord has said: "When ye do what I say, then I, the Lord, am bound, but when ye do not what I say, then ye have no promise." To those who keep His commandments the Lord has promised the companionship of His spirit and to have the companionship of the spirit of the Lord is to walk in the heavenly way.

And now, as we turn our faces toward that favoured land of Joseph, our hearts are heavy as we contemplate the loss of close association with you all, but our load is lightened by the sure knowledge that if all strive to endure to the end we shall meet again in the realms of eternal glory, until the day thereof we say: "Au revoir and God Bless you."

Sincerely your brother and sister,

GEORGE H. and ETHEL BAILEY.

JOURNALIST DISCLOSES
VIEWS ON MORMONS

■

By Vivian Meik

Diplomatic Correspondent of "The People."

TILL very recently I was ignorant of your beliefs. My ignorance was further darkened by prejudices absorbed in childhood. More—I am both an Englishman and a Gentile who has never visited your state.

The first time I heard the word "Mormon" was about forty years ago. (Not till much later was I aware that my own grandfather had become a Mormon and migrated to Utah. In any case, he had died many years before I was born.)

An irate private tutor had flung the word at a ten-year-old boy after brutally thrashing the lad for a "grave sin." The boy had committed the enormity of stealing an afternoon to romp with two friendly eight- and nine-year old girls, the children of his father's gardener. He was a lonely child, and at the close of one of the few happy days he had known, he had kissed them goodnight.

The tutor's actual words will never be forgotten: "If I've got to thrash the life out of you, I'll cleanse you of that beastly Mormon trait." For years afterwards, the boy firmly believed that Mormonism meant secretly mixing with social inferiors or some equally serious crime against the social code of the England of that day.

Yes, I was that boy.

In 1923, in the little Portuguese East African township of Tete, on the Zambezi, I ran up against two Mormons. They were in no way related, though both were cotton planters on the Mazambique border near Nyasaland. Then one of them ran foul of authority. One way and another it was an unsavoury case and he took a heavy sentence.

In the neighbouring British territory —in those distant outposts anyone's business was everybody's business— there was much talk. I heard much unfavourable comment. Among the women at the country club it was a case of: "My dear, what can you expect from Mormons—here's a case that proves the knowledge we have at home (meaning Europe, of course) that they go round kidnapping girls for their polygamous rites."

You know the sort of thing. . . .

But I was not the only person who noticed a rather curious thing. The other Mormon—a man of unimpeachable integrity—whose personal credit and social acceptance were automatically affected, while never once excusing his co-religionist, did not hesitate to stand by him and comfort him in his hour of trouble.

He lost out socially, of course. He had to sell up and leave that part of the world.

One friend—the local District Commissioner—remarked to me: "Odd, isn't it, how these people, kicked in the pants whenever possible, come back for more? Look at X. He threw away ten years' hard work to stand by another Mormon who happened to be a bad lot . . . X hadn't spoken to him for years, yet when the man was facing a death sentence, it was X who saw him through. What have those guys got that we haven't got, Vivian?"

I was asking the same question, too.

"What will I experience from Mormonism tomorrow—in contrast (or otherwise) to my yesterday and my today?"

Quite apart from any potential of conversion to your faith, quite apart from any possibility of seeing both sides of your people at close quarters, quite apart from theory and prejudice for and against—quite apart from anything I have written—to what is the sum total of my impressions leading me?

I am looking at you across five thousand miles, from the crater of Mars, which, thank God, your distant land has not seen at close quarters as I have had to see it. . . . I am poised between the aftermath of a continent-wide decade of insanity and your own crisp American design for living.

Yet between the one and in the midst of the other with its slick wisecracks, its superficial cynical, disillusioned outlook on most things that come from the old world, I see in Mormonism something—perhaps the only thing—that can transform the insanity into wisdom, the cynicism into vision. . . .

It is not for me—a Gentile who has but isolated experiences of your people for guide—to elaborate this particular observation. But this I will say, and I will say it with deliberation:

I know of no Church, no cult, no ideology in the world today that practices its precepts with the same selfless, even sublime faith, as I have witnessed it among a cross section of your people—a cross section cut impartially and without wishful thinking about the result of the survey.

I know of much fanaticism in many forms of religion, but this I give you—where fanaticism is but emotion run riot, your people (those I have met) and their character as I have seen it display not fanaticism but faith that stands any strain. The sublimation of your beliefs, is based on faith. This faith is no less genuine because it is buttressed by common sense, intelligence and fraternity. . . .

In a few months you and your people will be gathered in vast concourse to salute the memory of one of your greatest men and the centenary of his inspired decision.

I would give more than you can imagine to be with you—and not only because many of my ain folk (who, alas, I have never met) will be in this concourse.

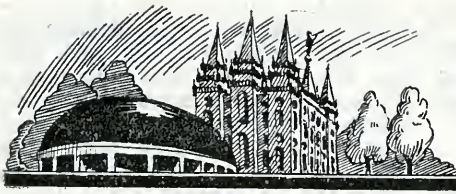
But in my mind's eye I see the gathering, and can, without impertinence—believe me please—even anticipate something of what they have in their minds and hearts.

Yet while I cannot join you in person, please think of one sentence I want to record to you.

When those of your people who have passed on look down on your great witness of a hundred years, in my own heart somehow I do not think they will be affected so much by the monument you will have raised; nor by the sweet ministrelsy of your world-famous choirs; nor by the justifiable pomp and ceremony. They will see something greater than all this. . . I see it in one sentence and when you look around that great gathering of people on that great occasion, look into their eyes and recall my words: "Si monumentum requiris, circumspice . . ." (If you seek a monument, look around.)

—Excerpt from "Church News."

By their fruits ye shall know them



Edito

PRIESTHOOD OF CHURCH CALLED UPON TO SUSTAIN AUTHORITIES

AT THE recent conference of the Church, in general assembly, the Priesthood and membership were called upon to sustain the authorities of the Church. Their willingness was manifested with up-lifted hand.

Sustaining the authorities is more than the mere raising of a hand assenting to their appointment; it is training one's heart and mind to think with them, to uphold the policies they, through inspiration, initiate for the government of the Church of Christ. Again, "upholding their policies" is not merely an assent to their right to initiate them, but it is wholeheartedly supporting them in making these policies effective.

Sometimes brethren in the Priesthood quorums raise their hands to sustain the authorities, but pursue courses not compatible with the admonitions of their leaders. To sustain our presiding officers means to uphold them, and heed their counsels. When the heads of the Church plead with the people to merit the blessings of the Lord through the payment of tithes, and they heed not the plea, wherein are they "sustaining"? When the leaders of the Church implore the people to observe the Sabbath Day to keep it holy and the people persist in violation of the Lord's Holy Day, to whom are they giving support and allegiance? When the leaders announce a strong policy relative to Word of Wisdom observance, yet from year to year the use of intoxicants, tobacco, and other substances revealed as injurious to man increases among us, is that sustaining those the Lord has appointed? Do we know the meaning of "sustain," or has the raising of the hand become purely a mechanical thing? Some may even in outward things observe counsel, but in their hearts would censure, and be found speaking perhaps slightingly of their presiding brethren. Is there justification for this? In so doing, is it "sustaining" those appointed to be at their head? "Sustaining" the brethren then is not merely raising the hand, neither is it the mere outward acceptance of the policies they initiate or the doctrines they expound; it is the training of the heart and the spirit to a "oneness" with them, as they are at a "oneness" with God under whose inspiration they were called, and by whose authority they were set apart to minister among the people. These brethren have not "chosen" their positions in the Church, but the Lord has "called them and ordained them." They are answerable to God, and none need fear they have "gone out of

the way" so long as their message to the Saints is to "keep the commandments of God." Not until the heads of the Church cease crying "repentance" need one be too concerned over the way presiding brethren are leading Israel. As long as they are crying "repentance" and teaching the doctrines of the Priesthood, uphold them with faith and prayers.

Unfortunately there sometimes comes into the Church those who do not sufficiently understand, and Satan gets into the hearts of some so they begin looking for the human frailties in their brethren, commence to criticise or find fault, and at length they point the finger of scorn, then soon they are to be found in serious straits spiritually.

When men find fault with their brethren they are sowing discord, and the "sowing of discord" is one of the things the Psalmist says "the Lord hates." There really isn't much difference between the man out of the Church who is lacking in faith, and the man within it lacking in faith, except he within has made sacred promises which have been lightly regarded, and stands therefore under the greater condemnation. "Ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings."—D. and C. 41: 4

The Lord has placed in the Church "firstly Apostles and Prophets" and their place is at the head to instruct the people in the ways of the Lord, and prepare them to re-enter His presence. If the people heed not inspired teachings they are in danger of being cast aside. The revelations state: "And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness. . . ." (D. and C. 1: 14-15-16) How can one hope to find favour with God; and at the same time reject divine counsel?

There is no greater possession than the companionship of the Holy Spirit, and there is but one way to enjoy it. "Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D. and C. 121: 45-46)

—The Church News.

World Church News

CHURCH LEADER ON INDIAN RESERVATION. — President George Albert Smith recently attended a conference of religious leaders held on the Navajo Indian reservation at Window Rock, the Indian Capital. He addressed the convention on two or three occasions and stressed the importance of the educational work being done among the Indians. He declared that as important as Education was, it should be accompanied by a knowledge of God and an understanding of true religious principles.

PRESIDENT McKAY RECOVERS.— Released from the hospital recently, President David O. McKay is now in California recuperating.

NEW POSITION CREATED.—Creation of new position of responsibility among the general authorities of the Church and the assignment of Elder Mathew Cowley of the Council of the Twelve to fill the post, was recently announced by the First Presidency. The position is that of President of the Pacific Missions.

ELDER STEPHEN L. RICHARDS of the Council of the Twelve, has sufficiently recovered from a long illness to spend a few hours each day at his office, and to attend the weekly meeting of the Council of the Twelve in the Salt Lake Temple.

Early last summer Elder Richards suffered a chipped vertebrae while on holiday in Idaho.

TABERNACLE ORGAN ACCOMPANIMENT AVAILABLE. — The Church Radio, Publicity and Mission Literature Committee has produced for the missions a set of recordings for musical accompaniment in small branches and cottage meetings where there is no organ or piano. Alexander Schreiner plays the historic organ as if he were accompanying a congregation of thousands gathered in the Tabernacle.

The music of twenty-two of our better-known hymns have thus been recorded. No speech was included in the recordings so that they might be used in all missions without regard to language.

WELFARE production budget for 1947, somewhat larger than in previous years, but most especially designed to provide a wider variety of produce in each region to make these units as nearly self-sustaining as possible, have now been introduced into about ten of the Welfare Regions of the Church. directing the introduction of these proposed budgets are Elder Marion G. Romney, Assistant Managing Director of the Church Welfare Programme, assisted by members of the General Committee and the staff of experts in the Welfare Offices.

WOMAN MISSIONARY DIES IN SERVICE.—Miss Berniece Randall, 24, daughter of Mr. and Mrs. Leamon J. Randall of Coltman, Idaho, died November 12th, in Visalia, California, following an attack of rheumatic fever while serving as a missionary in Northern Californian Mission.

M. I. A.—A Church-wide campaign to encourage year-round programming of recreational events in Wards and Stakes is being inaugurated by the General Boards of the M.I.A.. it is announced from the General Offices.

The Church in Europe

"I FEEL happy and grateful for the success of our visits to the missions. We have contacted all the officials with whom we expect to work in the future from General McNarney down, and had an opportunity to meet missionaries, district presidents, mission leaders and the Saints. It has been a glorious experience which President Sonne and I will ever cherish."

So reported President Ezra Taft Benson on December 8th, as he and President Alma Sonne returned from the tour of European Missions over which President Sonne will preside. President Benson left December 11th for Salt Lake City to resume his duties as a member of the Council of the Twelve in Zion.

The primary purpose of the trip was to acquaint President Sonne with the details of the conditions in the various missions throughout Europe. He was introduced to governmental, political, military, and religious leaders. President Benson attempted to acquaint him to as many of the people he has met in his ten months stay as possible.

Highlighting the tour were the visits with German Saints. An inspirational meeting attended by 774 Saints was held in the British zone in Berlin on December 4th. Conditions for the Saints there have improved greatly during the ten months President Benson has presided over the European Mission.

Both leaders were visibly touched by the receptions they received. The refugee Saints at Wolfsgruen presented President Benson with a hand embroidered book cover, of which he said, "I shall always prize this expression of love."

Distribution of welfare supplies in Germany was an important item for the two leaders to investigate. Plans were completed for the future distribution of supplies to our members through the German Central Committee at Stuttgart for the United States, British and French Zones and the two committees at Berlin.

President Sonne seemed overjoyed with the friendly attitude of all he conferred with. He was particularly pleased that the arrangements completed were to the satisfaction of President Stover, with whom he left Zion in October.

Overflow crowds greeted the Church leaders in each place they visited. In Rotterdam, Holland, over 700 people filled every available space in the hall. The same happy situation occurred in Copenhagen, Denmark.

In Oslo, Norway, before another overcrowded meeting, the famous Oslo choir and orchestra participated. President Sonne remarked that finer music could not be heard anywhere.

A press interview and radio broadcast featured the visit to Stockholm, Sweden. Concert and operatic stars performed at a public meeting attended by the leaders and a capacity crowd in Stockholm.

Although there are only 115 members in the Czechoslovakian Mission, 150 people attended the meeting held at Prague.

Thanksgiving dinner, an old American custom, was eaten by the brethren in Zurich, Switzerland.

All districts of the French Mission were represented at a conference in Paris for the first time in the history of the Church. The meeting was conducted in French, German and English, to enable all participants to give reports and receive instructions. The districts are Belgium, French, Strasbourg, and French Swiss.

The British Saints join with their European brothers and sisters in wishing President Benson God-speed. He has accomplished miracles with the Lord's help. We anticipate with joy the vigorous leadership which President Sonne brings to the European Mission, as he assumes his duties.

BRITISH MISSION

ARRIVALS AND ASSIGNMENTS

BROTHER AND SISTER THOMAS HENRY HEAL of Provo, Utah, have been assigned to labour in the Bristol District. Brother Heal is a native of Bath, England; both Brother and Sister Heal have been very active in the Church organizations.

SISTER BLANCHE JONES HOUCHEN of Cedar City, Utah, has worked in many of the Church organizations and has served as President of the Stake Y.W.M.I.A. Sister Houchen has been assigned to labour in the Sheffield District.

ORIEL HYRUM KIDMAN is from Mindon, Utah. He has been an active Church member and is assigned to the Birmingham District.

DAVID WILLIAM MEYER has returned to England after serving here in the Army Pictorial Service. He is from Ogden, Utah, and has been assigned to labour in the Birmingham District.

MELVIN JAMES TOLLEY is a Seventy in the Lethbridge Ward in Lethbridge, Alberta, Canada. Brother Tolley has been active in the organizations of the Church, and has been assigned to the Norwich District.

T. LAWRENCE OLIPHANT is from Orem, Utah, and served in his Stake in the capacity of a Seventy. Brother Oliphant is one of many servicemen to join the ranks of a missionary. He has been assigned to the Welsh District.

DOUGLAS WILLIAM LOOSLE has come to the British Mission from the Logan 10th Ward, where he was very active in the Church auxiliaries. Elder Loosle served in the armed forces and he has been assigned to labour in the Newcastle District.

LEO GLADE GREENHALGH is a Seventy from Nephi, Utah, where he is a member of the Nephi South Ward. Brother Greenhalgh has been active in Priesthood duties, and is now assigned to labour in the Scottish District.

EARL RAY McENTIRE is from Preston, Idaho, and has been assigned to the Scottish District. Elder McEntire has been active in Church organizations all of his life.

DEAN UDY OTTLEY is a Seventy from Elba, Idaho. Brother Ottley, during the war years, served in the United States Navy and is now labouring in the Newcastle District.

ALBERT NORTON CHASTON of the South Second Ward in Salt Lake City, Utah, has also served in the U.S. Navy. Elder Chaston has been active in the Church and is now assigned to labour in the Leeds District.

FRANK C. DAVIS, Jr., is an Elder in the Stratford Ward in Salt Lake City and was in the American Army. He has been assigned to labour in the Welsh District.

JOSEPH SAMUEL NEWMAN and his wife, **SISTER ADA CROSS NEWMAN**, have been assigned to the Liverpool District, the District of Sister Newman's birth. Both Brother and Sister Newman have been very active in the Church organizations.

DISTRICT CONFERENCES

Autumn Series

WELSH DISTRICT

The Welsh District held their semi-annual conference on December 1st, 1946, in the Chapel at Merthyr Tydfil. Two sessions, one at 11.0 a.m. and the other at 1.30 p.m., with President Boyer presiding, were held. The speakers were President and Sister Boyer, and travelling missionaries, Elders Oliver J. Bennett and R. Eyre Turner, with local brethren, W. A. Perry, W. Roberts, H. Forward, W. E. Pullman, and Sister Howells. A true Latter - day Spirit was manifest throughout the meeting, with the desire for progression in the distict. A short skit was produced on the theme of vitamins, which was presented by the Varteg Branch. It was emphasizing the Word of Wisdom which was stressed throughout the conference.

BRISTOL DISTRICT

The Bristol District conference was held at Zion's Hall, Bristol, on 23rd and 24th November, 1946. The Saturday session was a separate Relief Society and Priesthood meeting. Sister Gladys Boyer conducted the Relief, and President Selvoy Boyer the Priesthood. This was followed in the evening with a concert. There were three main sessions on Sunday. The speakers of the day were President and Sister Boyer, Elder Wallace G. Bennett, Sisters E. Bryant, E. Bowan, L. Battle and E. Vale, and Brother D. Armstrong, and travelling missionies, A. G. H. Webb and C. M. Whitehead. The Primary children very ably gave a play, "The Good Samaritan," and sang "What Shall the Harvest Be." A fine spirit prevailed in each session.

SHEFFIELD DISTRICT

Members and friends of the Sheffield District met in conference at the Sheffield Chapel Saturday and Sunday, December 7th and 8th, 1946. A "Viennese" fair opened by Sister S. Boyer at 3.30 p.m. on the Saturday, opened the conference proceedings. Later in the evening, suitable plays and musical items entertained the Saints.

On Sunday four main sessions were held, commencing at 10.0 and 11.0 a.m. and 2.0 and 5.0 p.m. Speakers throughout the day were Sisters Esther Thornton, George P. MarchantZe
ton, Blanch Houchin, Winifred and Ethyl Bailey, travelling missionaries, William Thornton, George P. Marchant and David W. Egbert, local Elders George H. Bailey, Snr., Fred K. Birkhead, Herbert Bailey, Joseph T. Quinney and Alvin Holton.

Musical selections throughout each session did much in creating and maintaining the fine spirit of the conference.

HULL DISTRICT

The Hull District Conference convened in the Hull Branch Chapel Saturday and Sunday, December 14th and 15th, 1946. On the Saturday, separate Priesthood and Relief Society meetings were held. A carefully planned and prepared entertainment programme, terminating with dancing, featured on Saturday evening.

On the Sunday three main sessions were held, at 10.0 a.m., 2.0 and 4.30 p.m. In the morning session the children featured a play entitled the "Spirit of Christmas." The speakers throughout the day were President and Sister Sonne, President and Sister Boyer, Elders Melvin Owens, Don C. Wood, Edward Smith, Lon W. Rigby, E. Francis Cammack, and William Thornton.

A gratifying attendance assembled at each session: the progress of this district during recent months speaks well for all the untiring services of those labouring there.

DISTRICT ACTIVITES

BIRMINGHAM

The merriest hallowe'en party for many years was held in the Birmingham Chapel, November 8th, 1946. President Yates was in charge, ably assisted by many local Saints.

At a baptismal service held in the Birmingham Branch Chapel on Saturday, November 23rd, 1946, Audrey M. Parkes was baptized by President Wm. St. John Yates, and confirmed by Elder Guy L. Merkley, and Bertram H. Stokes, Jnr., was baptized by his father, Elder Bertram H. Stokes, Snr., and confirmed by President Yates.

On Saturday, December 7th, the Birmingham Saints gathered together in a farewell social hour in honour of members leaving for Utah. They were: Elder Norman Dunn and his wife, Sister Florence B. Dunn, Basel and Melvin, their sons, Joyce, Melvin's wife, and Paul, their son, and Brother and Sister Edward Armstrong. A very pleasant evening's entertainment was enjoyed by the hundred people in attendance. Great regrets were expressed at the thought of parting with these fine Saints, who have given generously of their time and means for the up-building of the Church of Jesus Christ in this land.

LONDON

On Saturday, December 14th, 1946, the Relief Society of the South London Branch held their annual bazaar. Proceeds reached over £19, which were added to the Relief Society funds. The bazaar was followed by an entertainment organized by the M.I.A.

The North London Branch held its opening social on December 3rd, 1946, under the able leadership of its Branch President, Alfred J. Willmott. The main feature of the party was the splendid performance by the children.

LIVERPOOL

The Sunday School of the Liverpool Branch, under the Superintendency of Sister Willis, held a sausage and mash supper on December 6th, 1946. A very pleasing programme was presented to the forty-five people in attendance.

IRISH

On November 17th, 1946, Sister Babette Retz, the oldest member of the Dublin Branch, on behalf of the members, presented Sister Lena Horlacher and her daughter, Gertrude, with a beautiful silver cream and sugar set, suitably inscribed. Sisters Horlacher left recently for the U.S.A.

MANCHESTER

The Rochdale M.I.A. had again an active month. Table tennis, hallowe'en party, a visit to Bellevue (the Coney Island of Manchester), have all featured in their month's activity.

Elders W. C. Stone and Albert Eccles, Jnr., were the guest speakers of the Rochdale Toc H. organization on Tuesday, October 1st, 1946.

NEWCASTLE

On the 30th of November, in the Sunderland Chapel, a baptismal service was held in which nine individuals were baptized: William James Wallace, Jnr., baptized and confirmed by Elder Frederick Wm. Oates; Annie Emmott Nelson, baptized by Elder Kenneth M. Oswald and confirmed by Elder Bruce E. Peterson; Muriel Nelson, baptized by Elder Kenneth M. Oswald and confirmed by Elder George H. Fudge; Hilda Nelson, baptized by Elder Kenneth M. Oswald and confirmed by Elder Alexander M. Morris; Kenneth Burns, baptized by Elder Kenneth M. Oswald and confirmed by Elder Oswald; Kenneth Short, baptized by Elder Stanley Short and confirmed by Elder Short; Olive Burns, baptized by Elder Bruce E. Peterson and confirmed by Elder George H. Fudge; Betsy Webster, baptized by Elder Bruce E. Peterson and confirmed by Elder Alexander M. Morris; Christena Webster, baptized by Elder Stanley Short and confirmed by Elder Bruce E. Peterson.

NOTTINGHAM

A bazaar, under the capable direction of Relief Society President Sister Sarah Potts, was held in the Eastwood Branch Hall on Saturday, November 30th, 1946. Great credit is due to this faithful sister, who, with the assistance of a mere handful of willing workers, was able, as a result of only six weeks work, to make a clear profit of £12.

The opening night of the new Church building recently purchased in Nottingham was held Saturday, December 7th, 1946. Under the direction of President Wallace Reid, a programme of musical items and elocution, the presentation of a token of appreciation to the retiring District Presidency, a farewell gift presented to Sister Thornell, who left England to reside in Canada on December 9th, made an enjoyable evening.

APPOINTMENTS AND RELEASES

TRANSFERS

Elder Joseph K. Cross has been transferred from the Norwich District to the Manchester District.

On December 6th, 1946, Sister Agnes Fraser was transferred to the Sheffield District.

Elder Albert Eccles is now labouring in the Leeds District. He has been transferred from Manchester.

APPOINTMENT

Elder William Clayton was appointed Supervising Elder of the Norwich District, December 4th, 1946.

RELEASES

Brothers David E. Gardner, Frank Smith and Sister C. L. M. Horner were released from the Mission Genealogical Board on the 26th November, 1946.

These brothers and sister have each laboured several years in promulgating the work of Salvation for the Dead. Their untiring activities in teaching the doctrines and developing activity in vicarious work for the dead in our Temples will long be remembered in this mission. Success attend them in their new activities.

PERSONALS

BIRTHS

MOUNT.—On Sunday, December 1st, 1946, in the St. Albans Branch, the infant daughter of Brother and Sister Ralph Mount was blessed by her father and given the name of Ann.

DEATHS

BRIGGS.—On Thursday, November 28th, 1946, Sister Betty Ann Briggs passed away in the Anlaby Road Hospital, Hull, Yorkshire. She was 88 years of age, and joined the Church on February 4th, 1899.

BELL. — On December 2nd, after a short illness, Mr. Bell, father of Sister Holmes and Sister Denney of Burnley Branch, passed away. The funeral service was held in the home, under the direction of President Roy Wood, who spoke words of condolence to the bereaved, and on the life hereafter. The interment took place at Colne Cemetery and the grave was dedicated by Brother Wm. Duckworth.

WARD. — Early Sunday morning, November 10th, 1946, Brother Albert Alexander Ward passed away in his sleep. The funeral service was held at Branwood End Chapel, under the direction of Elder Richard C. Thomas of the Birmingham Branch Presidency. Elder Norman Dunn rendered a vocal solo and also dedicated the grave. Among a number of wreaths sent by friends, relatives and workmates of the late brother, was one by the Branch Relief Society.

GILLILAND.—Sister Violet Gilliland, a faithful and active member of the Belfast Branch, passed away August 20th, 1946, and was interred on August 22nd, 1946.

Are You Willing to be Taught?

By
Elder Robert K. Bernston

THROUGHOUT the past weeks the thought of being teachable has persistently occupied the attention of my none-too-supple mind. What a virtue—to be teachable. Most are teachable in the beginning, but few retain the qualities of the open mind until death. To be able to learn from all about us regardless of the unsuspecting teacher's position in life, is a mark of a disciple of potentiality. Lessons of life come with difficulty from one inferior in experience, in economic status, or in formal training.

You and even I can learn from children. Tiny hands and immature minds are free from the restrictions of convention and moiré. Unaffected words and thoughts characterized by honesty and frankness are ours to ponder, digest, and apply through the agency of childhood.

The too-often taken-for-granted phenomena of nature are full of silent wisdom. The accumulated learning of the ages is manifest in nature's functions. Bearing testimony of a great plan are the sun, the moon, the stars, and the seasons. To have the dignity of the woods and forests, to have the majesty of the hills and mountains is to have drunk deeply of the cup of learning and to have, better still, reflected that learning in one's life.

Unabashed ambition, an evident attribute of youth, is ours for observation. Where can impetuous zeal be seen more clearly than in the "teenster"? Oh, to have the vitality of youth throughout life's span. The impressionable, clay-like mind of youth is the object of the sculptor's delight.

In the world of rampant confusion, would not men profit by the words of men? Could not many differences be reconciled by a moment's consideration of what our neighbour had to say? The theories of men are not all without merit. The mark of the scholar is to be discerning of all truths regardless of the source.

Will You Listen?

Now, more than ever, men avoid the doctrine of the greatest Teacher of all. How far have men drifted from the way pointed out by Him. How far will they be allowed to drift? How long will men continue to close their hearts to the message of the "Teacher of Life"?

No one of imagination would put limits on the methods or means or sources of learning. To do so would be to admit ignorance. To be docile by the lessons of children, to be flexible to the ideas of youth, to be impressionable with the theories of men, and to be malleable by the doctrines of God always, is the unceasing prayer of one who would seek learning.

A little learning is, indeed, a dangerous thing! May man be more aware of the damning effects of a narrow, intolerant, rigid mind. Let all be convinced of the necessity of continuous learning. Let all reflect on the maxim: The Glory of God is Intelligence.

Newcastle District Branches Re-Open

(This is the first in a series of articles by Elder W. R. Callister concerning the various districts of the British Mission.)

IN line with the present expansion programme now under way in the British Mission, Newcastle District has recently activated two new branches—Carlisle and Gateshead. District President Bruce E. Peterson foresees the possibility of new branches opening up at Hexam, Middlesborough, South Shields, Blyth, Darlington and Skelton, in the near future.

On November 3rd, President Peterson travelled to the western extremity of the district, near the Scottish border, to preside at the opening of Carlisle Branch. Elder Kenneth Oswald was sustained as Branch President. Elder Dean Ottley, a new missionary, has been assigned to labour in Carlisle, and should offer much assistance in the new branch. Much enthusiasm has been aroused, and it is hoped that in a short time, Carlisle will be one of the most active branches in the district.

Gateshead Branch was officially opened November 17th with a young war veteran, George Henry Fudge, as Branch President. The branch membership is supporting President Fudge wholeheartedly, as is evidenced by the large attendance in sacrament meetings. President Fudge is completing the organization of his branch as rapidly as possible.

Sunderland Branch is still one of the "main-stays" of the Newcastle District and is, at present, running very satisfactorily under the capable leadership of Branch President Frederick W. Oates and his two counsellors, Brothers Charles Ellwood and Robert Graham. The Branch has a fine Sunday School and an active M.I.A. It has been hit hard by the activation of Gateshead Branch, as many of its members, including officers and teachers, fall within the Gateshead boundaries. Nevertheless, the vacancies will be filled in due time, and Sunderland will continue to be one of the most active branches in the district.

West Hartlepool is also one of the outstanding branches in Newcastle District. Brother Stanley Short is Branch President and Brothers James Thompson and Sydney Featherstone are his counsellors. The auxiliary organizations of this branch are extremely active. The M.I.A., in particular, has met with great success. West Hartlepool Branch possesses the only Boy Scout Troop in the District. It hopes to expand and develop into one of the finest troops in the Mission.

President Stanley Short, in addition to his duties at West Hartlepool, journeys to Middlesborough every Thursday evening to conduct M.I.A. meetings, preparatory to the opening of that branch.

In the south-east corner of the district is Shildon Branch. This small but active branch is presided over by President Thomas Dinsdale and his Counsellors, Brothers William Wiseman and George Wappett.

An active Primary and M.I.A. are being held weekly at Hexam. Plans are now being drawn up for the opening of a branch there, in the near future. South Shields is also carrying on an M.I.A. programme and is listed as a prospective branch to be opened as soon as possible.

Newcastle district is growing rapidly. Pesident Bruce Peterson has just received a new Missionary, Douglas Loosle, who will serve as District Clerk.

President Peterson expressed the desire to soon have many more missionaries to assist in activating the prospective branches. Although many problems and troubles have confronted the various leaders in Newcastle District from time to time, they are always able to overcome them eventually. The future holds bright prospects for Newcastle District.

—continued from page 5

well known to us, so we mention only a few highlights at this time.

We follow our Saviour down the dusty roads of Judea over the rocky paths of the highlands and the sandy beaches of the seas; into the synagogues to reprove and rebuke; in the byways to call to repentance.

The mortal life of the Lord was a hard one. He said: "The foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head." (Luke 9: 58)

He was followed by great multitudes of interested disciples, curious sign seekers, and critical annoyers with always the vicious lurking in the group, seeking his very life.

"He came unto his own and his own received him not." (John I: 12)

Even in His old home He was not appreciated, but was "thrust out of the synagogue, out of the city and led to the brow of the hill to be killed," but he escaped.

The numerous miracles of the Redeemer brought Him early attention. The curious followed with wonder, the believers looked on with awe, and because of His increasing popularity, His enemies followed to catch Him in lawbreaking, that they might dispose of Him.

He blessed loaves and fishes and fed thousands of hungry people. He placed His fingers in the ears of a deaf person, saying "be opened," and he heard clearly. He "spit and touched" the tongue of one with an impediment in his speech "and he spake plain." He touched the eyes of the blind, saying, "According to your faith be it unto you, and their eyes were opened."

The multitudes marvelled, saying, "It was never so seen of Israel" as He cast out the devil. His enemies found Him healing on the Sabbath and accused Him when they heard Him say to the man with a withered hand:

"Stretch forth thine hand, and he stretched it forth, and it was restored whole, like as the other." (Matt. 12: 10)

He stopped a funeral procession and touching the bier of the son of the widow of Na'in said, "Young man, I say unto thee, arise." And he that was dead sat up and began to speak.

He astounded the people when He said to the dead daughter of Jai'rus, "Damsel, I say unto thee arise." They had laughed Him to scorn, but now they were shocked when the damsel arose and walked.

Again He forgave the sinner, stilled the tempest, cleansed the lepers, stirred souls, and raised the dead; even His friend Lazarus who was four days dead, and "by this time stinketh" —when the voice of Jehovah commanded: "Lazarus come forth."

And toward the end of His ministry, Jesus taketh "Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and His face did shine as the sun, and His raiment was as white as the light—"While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, this is my beloved son in whom I am well pleased, hear ye him."

Knowing that His hour had come He repaired to the room which had been prepared, and there He gave to His disciples the Last Supper, after which He retired into the Garden of Gethsemane, whence He poured out His soul unto His Father:

"Oh my Father; If this cup may not pass away from me except I drink it, Thy will be done." (Matt. 26: 42)

Then the mobsters came, headed by the betrayer.

They stripped Him and put on a scarlet robe, they pushed down upon His head a crown of thorns, and placed a reed in His right hand and bowed the knee and mocked and spit upon Him, and smote Him on

the head, and led Him to Calvary to be crucified.

Between thieves He was nailed to the Cross, and they parted His garments.

Those that loved Him crouched about His feet and wept in their helplessness. As His life ebbed, He called:

"Father forgive them, for they know not what they do." (Luke 24: 34)

"Father, into thy hands I commend my spirit. And he gave up the ghost." (Luke 24: 46)

On the Western hemisphere, also, was darkness and destruction, cities burned, mountains levelled and plains raised, and in the suffering and lamentations of the people a voice was heard among the inhabitants, explaining the disasters and saying:

"Behold, I am Jesus Christ the Son of God, I created the heavens and the earth and all things that in them are. . . . I came unto my own own and my own receiveth me not. . . . I am the light and the life of the world. I am Alpha and Omega, the beginning and the end . . . behold I have come into the world to bring redemption into the world and to save the world from sin." (3 Nephi 10)

Again the Nephites were conversing about Jesus Christ, the sign of whose death had been given to them, and a small penetrating voice came out of heaven, which pierced them to the very soul and caused their hearts to burn and the voice again uttered these memorable words, "Behold my beloved Son in whom I am well pleased, in whom I have glorified my name, hear ye Him." (3 Nephi 11: 7)

And as they looked toward heaven "they saw a man descending out of heaven, and he was clothed in a white robe, and he came down and sat in the midst of them, and he stretched forth his hand and said, 'Behold I am Jesus Christ . . . whom the prophets testified shall come into the world. I nave drunk out of that bitter cup which the Father hath given me and have glorified the Father in taking upon me the sins of the world . . . the multitude fell to earth for they remembered that it had been prophesied that the Redeemer would appear to them, and the Lord said: Thrust your hands into my side . . . feel the prints of the nails in my hands and in my feet that ye may know that I am the God of Israel and the God of the whole earth, and have been slain for the sins of the world." (3 Nephi 11: 10-12, 14.

And all the people felt the prints of the nails and of the sword and ". . . did know of a surety and did bear record that it was He, of whom it was written by the prophets, that should come, and they worshipped him." (3 Nephi 11: 15)

And He organized His Church here, and called His Twelve Apostles and taught them the doctrines and blessed their children. He restored sight to the blind, strength to the infirm, and wholeness to those who were ill, and after His impressive and continued appearances among them, "there came a cloud and overshadowed the mutitude that they could not see Jesus. And while they were overshadowed He departed from them, and ascended into heaven." (3 Nephi 18: 38-39)

Another day he returned, and when He blessed them, they were transfigured and became ". . . white as the countenance and also the garments of Jesus." (3 Nephi 19: 28)

A third time he retired to pray. Again he departed from the earth.

And time passed and the darkness of ages was beginning to be dissipated, the new world of America had been discovered and honourable God-fearing people had settled upon it.

And so, having traced the appearances of the Redeemer from pre-existence to date, we look forward now to His Second Coming as He promised. This promise will be literally fulfilled as were His many other promises, and in the meantime, we praise His Holy Name and serve Him.

—continued from page 7

When you talk of this world upside down, what the world needs, and the Lord knows it doesn't take much intelligence to know what the conditions are, the important thing now is the need in this world of character, of men and women making decisions, forgetting what is going to happen if you do this or if you take the other course. How many men will figure out what is right then pull the trigger irregardless of what the results are? We do too much catering. We also ask ourselves what will happen. How much steel have we got in our spine, that we will make decisions no matter what happens.

Here is the story of a man whose birthday we celebrate, six foot four in his stocking feet. He is running for Congress. One afternoon a little lady comes to see him and he isn't in. She leaves a tiny note on his desk. Pretty soon she has to go on her way because of the stress of conditions. She goes on her way, leaving a little note praying that he will get it. He does.

When his manager, campaign director, came in, he said, "Bill, I don't make that talk tonight. . . ."

By the way his adversary had been going up and down the country throwing all the mud he possibly could at him, and I suppose if there is anything that raises the hair of man with ordinary corpuscles in his veins, it's to answer an antagonist, especially if the antagonist has been careless about what he has said.

He said, "I won't be making that talk."

Next morning we find that great big lanky fellow climbing over fences, wading through streams, and the sun comes halfway up to find him sitting on a log munching his meal out of his one pocket, maybe an apple out of the other, begging or buying a little milk to go with it, and then he goes on his journey.

About ten o'clock in the morning he finds himself entering a little court house, jammed to capacity, the winter ashes still in the corner stove. What has happened? A boy of sixteen is up for murder. Notwithstanding the boy's age, the law had to take it course. He is being tried. This big, lanky fellow I am talking about sits in the back unconcerned-like, yet they know that probably he is the lad's attorney. They pick the jury and go on with the trial. He stays mum. Finally it is important that the attorney for the boy talks. He faces the jury, calling each man by his name, and he says:

Years ago, boys, I came here as a lad trying to split some rails, calling at this door and the other door, but only one family beckoned me in, helped me out, God bless them. I told God that if He'd ever give me a chance to pay that bill, I'd pay it. Still when God calls He expects a sacrifice with it sometimes. Gentlemen, I have made that sacrifice."

The jury goes out, comes in: "Not guilty." One of those great big arms caught the mother; the other caught that boy as he swooned. Incidentally, the boy got in an entanglement with his former boss. The farmer, out of patience with the boy, pricked him with a pitchfork, and in the tangle, one of the prongs of the pitchfork got in the man's head and that is the way he met his death.

That fellow did not go to Congress. He was defeated, but he dared say, "This is the way. I'm pulling the trigger regardless of what happens. God help us so to do. When they had that convention in Chicago and brought those hickory rails in it, they raised the roof bigger than the builders and architects intended it to be. President Lincoln is nominated the president of the United States. He dared pick out what is right. He dared put emphasis on the humble walker through life. Do you dare? Do I?

I steal a little story out of one of the magazines a few weeks ago. It tells a story of one of those faithful

doctors you read about that no matter whether the stork was making a journey and he was trying to get there first, or if it was a dying boy, he was always on the job, sitting through and holding the person's hand through the night. He made every sacrifice in the world. His little office was on the second floor on the main street and the only designation given was "Dr. Jones Upstairs."

They tell us in that story the day of his wedding he got a call from a poverty-stricken Italian family. The boy had an accident. His life was hanging on a string. He had to make the decision quick and fast whether to marry the girl right this minute or five hours later. He chose to go to the bed of that little sufferer. Of course, his intended wife got her spunk up, whirled on her heel, and said, "If he thinks more of an Italian lad than he does of me, why here goes." I think that little Italian fellow just saved him a lot of unnecessary misery going through life.

Well, to shorten the story, he goes through life, single, a life filled with devotion, and so he died. The town caught some of what he kept suggesting all the time and said: "We'll build a monument to his name."

Weeks went by, months, and I think a couple of years, and his grave still lay there unmarked and finally the little Italian father of the boy that was in trouble, one day went up unbeknown to anyone and he labelled the grave right. "Here lies the body of Dr. Jones, Office Upstairs."

Now we don't know too much about the celestial kingdom. I don't know how much you know about it, but it's my judgment that we who get up there, if we are not too presumptuous, we're going to go up there because of sacrifice, service, and making these decisions, no matter what happens.

May the Lord help us to make decisions, do what is right, and have steel up our backs, I pray in the name of the Lord, Jesus Christ. Amen.

CLIFFORD HARTLEY

—continued from page 12

these habits will probably not be the ones to condemn the practices.

How shall we combat these almost insurmountable obstacles that stand in the way of the Gospel? How shall we sustain the unity of family life when everything in the world seems to be going against it? Men and women are called away from home to work. The youth of the nation is directed hither and thither without thought or regard to spiritual fitness to travel life's pathway alone. Many fall in error and are easy prey for the wiles of the evil one. Listening to his suggestions and offers of escapism as they fall, they cause hearteaches to their loved ones.

Those who have accepted the Gospel of Jesus Christ and who have listened to His commandments are the ones over whom the evil one has no power. They are the ones who, irrespective of where they may be placed in life, stand out as shining examples of men and women who are indeed the "Masters of their fates and the captains of their souls." They need no avenue of escape to help them forget their responsibilities. Such are the people of the Church of Jesus Christ, and of "Such is the kingdom of heaven." What a wonderful privilege to share with others! Let us do this and help defeat the evil forces in the world.

Speaking to his son Corianton, Alma said:

"Do not endeavour to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God and his mercy and his long-suffering have sway in your heart, . . . and now my son, Ye are called to preach the word of God unto his people . . . DECLARE THE WORD WITH TRUTH AND SOBERNESS."

ARCHIVES OF BRITAIN

No. 1—SOMERSET HOUSE

By David Ensign Gardner

"I WILL go and do the things the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3: 17)

The young man Nephi was confronted with a very big domestic problem, for he knew in his heart that unless he accomplished his mission, his own family would dwindle in unbelief and would perish for the want of the record of the truth. Nephi was being put on trial, but his faith in the things of God pulled him through, and today he stands for something worthwhile and a never-dying example of courage in the face of adversity.

What man or woman is not confronted with a similar problem after reading the admonition of President Wilford Woodruff: "WE WANT LATTER-DAY SAINTS FROM THIS TIME TO TRACE THEIR GENEALOGIES AS FAR AS THEY CAN, AND TO BE SEALED TO THEIR FATHERS AND MOTHERS. HAVE CHILDREN SEALED TO THEIR PARENTS, AND RUN THIS CHAIN THROUGH AS FAR AS THEY CAN GET IT . . . THIS IS THE WILL OF THE LORD TO HIS PEOPLE." (1894 General Conference)

Each family should begin their own family record with a PEDIGREE CHART, showing a child of the family on line one, with the father's record on line two, and the mother's record on line three, and this process continues until all known progenitors are recorded. For each of the parents a family group sheet is required showing all known children. When all is listed, it is essential that:—

1. All reliable information is placed upon Temple Sheets and transmitted to the Temple so that ordinance work may be done for all dead kindred.

2. Consideration be made of research for further true ancestry and family groups and the verification of all incomplete data.

The seeker after direct family ancestry will need to think deeply, for many are the ways and means of obtaining true information.

"HE SHALL PREPARE A WAY"

Every Latter-day Saint is aware that it is the will of the Lord that His people do this work thoroughly. The searching must be commenced before a testimony relating to its efficacy can be expressed. Some seekers find the task easy, but if the research is difficult, it will take plenty of faith to keep looking, unless they who seek are afraid to believe that the Lord has prepared a way, and because of few results, become faint-hearted in their service to others and abandon the labour.

What have we in Britain today to help the Saints? Until 1943 there was no specific organization in Britain to help the Saints, but during 1943 to 1945, practical steps were taken to provide a genealogical office. With the ending of hostilities in Europe, the task of training researchers was set in motion so that by the end of 1946 a total staff of twelve is engaged in the gathering of definite genealogical data, in the giving of advice, and in the planning of better and newer methods of research.

To those of English and Welsh ancestry, the archive of first importance is SOMERSET HOUSE, LONDON. Originally a palace in the reign of Henry VIII., it was the residence of successive kings and queens and the centre of much domestic history. Of the noble mansions which once were the glory of The Strand, probably only Somerset House remained after the Fire of London, 1666, which stopped short of Temple Bar.

Somerset House by Night

In 1776 the site was partly cleared and new buildings erected. The earliest occupants were members of the Royal Academy and the Royal Society and the Society of Antiquaries. For nearly a century a third of the buildings were occupied by the Admiralty and a Naval Museum was open to the public. In 1837 the University of London established a Board of Examiners in Somerset House. In 1856 a new wing was added and the Board of Inland Revenue was established therein.

WILLS AND ADMINISTRATIONS

When the Admiralty moved out in 1873, the vaults under the terrace were handed over to the OLD WILL OFFICE in DOCTORS COMMONS, who at once proceeded to convert the vaults into strong rooms for the storage of WILLS and ADMINISTRATIONS. Here are stored the original wills for every year since 1483 and copies of wills for a century earlier, comprising many tons of huge folio volumes which for years had darkened the walls of Doctors Commons. Many of the documents preserved in this part of Somerset House are very curious and are of great genealogical value. A visitor, properly introduced, may examine the wills of Shakespeare, Vandyke, Lord Nelson, Izaak Walton, or of their own ancestors.

BIRTHS, DEATHS AND MARRIAGES

Of all the work that goes on in Somerset House, there is none more important than the work of the Office of the Registrar General of births, deaths and mariages. This department was created in 1836 by the passing of an Act for the compulsory registering of all births, deaths and marriages in England and Wales which took place on and after **1st July, 1837.** It is the duty of the Registrar General to see that every detail of the business of registration is strictly carried out by various officials on whom the work devolves. The whole of England and Wales is divided into convenient REGISTRATION DISTRICTS over each of which a SUPERINTENDENT REGISTRAR is appointed to receive the quarterly returns prepared by the subordinate registrars the clergy of the Church of England and other ministers of religion. These returns are then transmitted to Somerset House, where they are minutely examined, arranged and indexed. Erasures, omissions, interpolations, informalities and discrepancies of all kinds are brought to light, and any person making a defective entry is at once called upon for an explanation. The original registered entries of births, deaths and marriages are stored at the local superintendent's office or at the church were the marriage was solemnised. The copies at Somerset House are carefully stored in underground vaults.

The importance of these birth, death and marriage records since 1837 is seen in that prior to 1801 there existed no official returns of the population, and the only plan for ascertaining population increase was the record in the parish registers. The system of registration prior to 1837 was purely voluntary and sometimes the data was unreliable. The parish register at its best was an imperfect record, it having been instituted in 1538 shortly after the dissolution of the monasteries. Now, instead of hazardous conjecture, through the agency of the General Register Office, we possess precise information, and today SOMERSET HOUSE contains in its records evidence of incalculable value. For 110 years it has been gathering and preserving information vital to the seeker after true ancestry.

Somerset House, like many other places where historical records are preserved, has grown almost unnoticed by most people. These archives are accepted in the mind. but rarely considered as to their purpose. Yet our ancestors have left us things to look at, and we have eyes, we have ears, we have fingers, and we forget to use them. We rise in the morning and go about our business. Do our business, eat, and go to bed—and then we think we have "done our bit." We haven't; there is a whole world of beautiful and strange things that we need to search out, and let us remember that to do the work properly, we must have a righteous intent, then we shall receive the help and the guidance necessary from the Lord, who, in His wisdom, inspired our ancestors to record their families.

(Acknowledgements: Needham and Webster in "Somerset House Past and Present (MCMV). The Librarian, Somerset House, London)

(These lines, scrawled in pencil on a piece of scrap paper, were said to have been found on the dead body of a soldier.)

I WONDER GOD, IF YOU'D SHAKE MY HAND

Look, God, I have never spoke to you,
But now I want to say, "How do you do."
You see, God, they told me you didn't exist,
And, like a fool, I believed all this.

Last night from a shell hole, I saw your sky.
I figured right then, they had told me a lie:
Had I taken the time to see things YOU had made
I'd have known they weren't calling a spade a spade.

I wonder, God, if you'd shake my hand?
Somehow, I feel that you will understand.
Funny I had to come to this hellish place
Before I had time to see Your Face.

Well, I guess there isn't much more to say,
But I'm sure glad, God, I met you today.
I guess the "Zero hour" will soon be here,
But I'm not afraid, since I know You're near.

The Signal: well, God, I'll have to go,
I like you lots, THIS I want YOU to know.
Look, now, this will be a horrible fight,
Who knows, I may come to **Your House** tonight.

Though I wasn't friendly to you before,
I wonder, God, if you'd wait at Your door?
Look, I'm crying, ME shedding tears,
I wish I had known you these many years.

Well, I have to go now, God; goodbye.
Strange, since I met YOU, I'm not afraid to die.

Book your Coaches— Start your Saving Committees

PIONEER CENTENNIAL CONFERENCE

BRADFORD—WHITSUNTIDE 1947

1847—"AND THE DESERT SHALL BLOSSOM AS A ROSE"—1947